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Part I.—HISTORY, LITERATURE, &c.

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Remarks on the Afgháns found along the Route of the Tal Chotiáli Field Force, in the Spring of 1879.—By LIEUT. R. C. TEMPLE, B. S. C., F. R. G. S., M. R. A. S. &c. (With 3 Plates and 2 Maps).

(Concluded from page 107.)

PART II.

III. *Distribution of the Tribes.*

In the above description of the Tribes along the Tal Chótiáli Route their distribution *en route* has been but briefly referred to. In the next Table the names of the tribes inhabiting the villages on the accompanying map are shown. And it will be seen that as a rule the Pathán Tribes and Sections stick pretty well together and are generally to be found in certain compact districts and nowhere else.* Thus Achakzais are confined to the region about TO'BA and the KHO'JA AMRÁN range, and the TO'R TARÍNS to the Pishin Valley. Among the KÁkar sections the same thing is to be observed. The AMAND KHE'L occupy the country about the north of the Pishin to Mt. KAND and the SULIMÁN KHE'L the range dividing the Pishin and DO'F Valleys, the MEHTARZAIS all the country to the north of the R. RO'D Gorge and the PÁNÍZAIS that to the south of it and so on. Even where the country seems to be pretty well divided between sections, as the DO'F

* Villages of mixed populations are to be found in the more settled parts, such as the Pishin, DO'F, and GWA'L Valleys, though not commonly, and when it is said that a certain village is occupied by a certain subsection or section it is meant that the main portion of the inhabitants belong to it. As a rule, however, villages are not mixed.

Valley and the Rō'p River Gorge, it is divided only among a few, as only BĀZĀIS, SHĀMOZĀIS, SŪRGARĀIS, MĀLAGĀIS, ISĀ' KHĒ'LĀS and SARĀNGZĀIS amid the surrounding MEHTARZĀIS and PANĪZĀIS are found in the districts in question. Sayads do not seem to have penetrated into the KĀKĀR country beyond the R. Rō'p, near which there is one village of them, and a few SPĪN TARĪNS are said to be about ALĪZĀI in the Pishin, but practically there seems to be no communication between the SPĪN and the TŌ'R TARĪNS. The DUMĀRS probably occupy all the country to the south of the SHO'R Valley from Mt. MAZHĪWŌ to the TAL Valley, but in the ZHO'B Valley the tribes seem to be mixed, though the ZHO'B Valley KĀKĀRS seem to be a section apart and to hang together.

Tribe.	Division.	Section.	Subdivision.	Subsection.	Village.	District.
DURĀ'NĪ ZĪ'RAK		PŌ'PALZĀI	...	SADOZĀI	PŌ'PALZĀI	PISHIN.
		BA'RAKZĀI	...	MOHAMMADZĀI	ASAD KHĀ'N	Do.
		"	BAHA'DURZĀI	"	KHU'SHĪL KHĀ'N	Do.
		"	"	KA'KOZĀI	MĪ'RĒJĀLAM KHĀ'N	Do.
		"	"	"	KA'KOZĀI	Do.
		"	"	ABDĀL	KĀLA ABDULLĀ KHĀ'N	Do.
		"	"	"	TĀNGĀI	Do.
		"	"	"	MĀDĀT	Do.
		"	"	HĀBĪ'BZĀI	HĀBĪ'BULLĀ	Do.
		"	GAJANZĀI	"	BADWĀ'N	Do.
TARĪ'N	TŌ'R	BADOZĀI	...	LU'R KHĀ'NIZĀI	MOHAMMAD SA'DĪK	Do.
	TARĪ'N	KHĀ'NIZĀI	...	"	LA'L MOHAMMAD	Do.
		"	"	"	VĀKĪ'L	Do.
		"	"	DĀB KHĀ'NIZĀI	DĀB KHĀ'NIZĀI	Do.
		"	"	"	GAURI	Do.
		ALĪ'ZĀI	...	"	SAYĀMZĀI	Do.
		"	"	"	ĀJĪ'ZĀI	Do.
		"	"	"	ĀTĀ' MOHAMMAD	Do.
		"	"	"	SOPĀNZĀI	Do.
		"	"	"	NU'RZĀI	Do.
		NU'RZĀI	...	"	SKAN	Do.
		KULĀZĀI	...	"	"	Do.

TARIN	TARIN	To TI	Do.
"	TARIN	RAHAMDIL KHAN	Do.
"	MUSIZAI	DADGWAL	Do.
"	"	NO'A BA'ZA'R	Do.
"	"	MA'LIKVA'R	Do.
"	"	BEIJA'N KALA	Do.
"	"	HAIKALZAI	Do.
"	"	MANZAKAI	Do.
"	"	MA'LIKAI	Do.
"	"	SIRE' KHILIA	Do.
"	"	SHE'KHA'LZAI	Do.
"	"	KAMA'LZAI	Do.
"	"	SHINLE'Z	Do.
"	"	TAL	TAL and CHOTIAMI.
"	"	CHO'TIA'LI	Do.
"	"	RAHA	Do.
"	"	KO'LU	Do.
"	"	BRHAMZAI	Do.
"	"	KHWAI	ZHO'B.
"	"	GHUNDAMARAI	Do.
"	"	HINDU' BA'GH	Do.
"	"	WARGHAS	Do.
"	"	BA'ZA'R	Do.
"	"	BABSHO'R	Mt. KAND
"	"	GHURAT	ZHO'B.
"	"	SHARAN	DO'F.
"	"	NARIN	Do.
"	"	MURGHAI	Do.
"	"	HAIJI KHAN	PISHIN.
"	"	KAMIL KHAN	TO'BA.
"	"	KHUNCHAGAI	Mt. KAND
KA'KAR	LO'WE'	TRAGARAI	
"	KUWAIDAZAI	"	
"	MURSIANGZAI	"	
"	SURGARAI	"	
"	MEHTARZAI	"	
"	MUSAI' KHE'L	"	
"	BA'BAKZAI	"	
"	none named	"	
"	KUCHNAISULMAN KHE'L	"	
"	KA'KAR	"	
"	"	"	
"	AMAND KHE'L	"	
"	"	"	
"	MEHTARZAI	"	
KA'KAR			

Tribe.	Division.	Section.	Subdivision.	Subsection.	Village.	District
KA'KAR		MEHTARZAI	...	...	MEHTARZAI	Do.
		"	...	...	BARGAI	Do'F.
		"	...	...	TARAI	Do.
		"	...	...	SADOH	Do.
		"	...	...	JAFIR GOT	GWA'L.
		"	...	...	SRAGHAR	Ro'd R.
		"	...	...	ZAGAN KACH	Gorge.
		"	...	...	AMADU'N	Do.
		PA'NIZAI	...	ADIZAI	Mt. P'IL.	
		"	...	"	Go'GAI	Do.
		"	...	"	Ro'dGAI	Do.
		"	...	no subsection named	SHAMA'WAN	Do'F.
		"	...	...	SA'GHAI	Do.
		"	...	...	BALUZAI KA'RE'Z	Do.
		"	...	...	KHA'NIZAI KA'RE'Z	Do.
BA'ZAI		"	SHAKAR	GWA'L.
		"	...	...	GWA'L	Do.
		"	...	...	MANZAKAI	Do.
		"	...	...	CHAKU'L	Do.
		"	...	...	Bo'STAN	Do.
		"	...	...	WARFA KACH	Do.
		"	...	...	BRAHIMA'N	Ro'd R.
		"	...	...	MURGHAI	Gorge.
		"	...	...	DILSHO'E	Mt. P'IL.
		"	...	...	SAFKHA'N KA'RE'Z	Do'F.
		"	...	...	NILAI	Do.
		"	...	...	KARAM	Do.
		"	...	...	AKHUNDZA'DA GO'T	Do.
		"	...	...	KO'SH KACH	Ro'd R.
		"	...	...		Gorge.

Tribe.	Division.	Section.	Subdivision.	Subsection.	Village.	District.
KÁ'KAR		ZAKUPÉ'L	...	NO'AZAI	BAI'NAI	GHAZGAI
		"	...	no subsection named	GHRKIWA'	Do.
		"	...	...	GURMAI	SHO'R.
		"	...	...	KURBI	Do.
		"	...	...	SA'LA'ZH	Do.
		"	...	...	CHINJA'N	Do.
		"	...	...	DARGAI	Do.
		"	...	...	CHINA'LI	Do.
		"	...	...	RA'DINGZAI	Mt. SPINS-
		"	...	...	...	KHAR.
		"	...	...	O'BUSHTKAI	SHO'R.
		"	...	...	SINZAWAI	SMALAN.
		"	...	...	SMALAN	Do.
		"	...	...	SHAKA'RE'Z	Do.
		"	...	...	BAGHA'WA	Do.
UTMAN' KHE'L		"	NINGA'ND	GHAZGAI.
		"	...	...	ALAM BA'GH	Do.
		"	...	...	NUMA'RA'	Do.
		"	...	...	SARKAI ZANGAL	Do.
		"	...	...	GHURAT	ZHO'B.
		"	...	...	BAKHA'	BO'RAI.
		"	...	...	SAGAR	Do.
		"	...	...	LASHTAI	Do.
		"	...	...	JALKA'RE'Z	Do.
		"	...	...	SHAKA'RE'Z	Do.
		"	...	...	RO'DLI'N	Do.
		"	...	...	ARBASI'N	Do.
		"	...	...	KO'T	Do.
		"	...	...	ALI'ZAI	Do.
		SANDAR KHE'L	...	...	...	Do.
"	Do.		
"	Do.		
"	Do.		

K'AKAR	SANDAR KUE'I	...	DARGAI	DARGAI	Do.
"	"	...	SHADOZAI	SHADOZAI	Do.
"	"	...	LOWE' MU'E	LOWE' MU'E	Do.
"	"	...	...	KUCHNAI MU'E	Do.
"	"	...	WAHA'E	KAUD WAHA'E	Do.
"	"	...	"	LO WAHA'E	Do.
"	"	...	"	NAVGIYYA'LA	Do.
"	"	...	no subsection named	DILAI	Do.
"	"	...	"	KUZARAI	Do.
"	"	...	"	TUGARAI	Do.
"	"	...	"	KO'WANDAI	Do.
"	"	...	"	SARKA'RE'Z	Do.
"	"	...	"	CHINAI	Do.
"	"	...	"	SARGHARAI	Do.
"	"	...	"	DA'LO'E	Do.
"	"	...	"	KACHAI	Do.
"	"	...	"	KANA'	Do.
"	"	...	"	TORA	Do.
"	"	...	"	CHA'GAI	Do.
"	"	...	"	NAVGIYYA'LA	Do.
"	"	...	"	MU'ITAT	Do.
"	"	...	"	LA'HO'R	Do.
"	"	...	"	SA'GAI	Do.
"	"	...	"	SHARAN	Do.
"	"	...	"	SHA'BA'N	Do.
"	"	...	"	SHARAN KA'RE'Z	Do.
"	"	...	"	KACH	Do.
"	"	...	"	SARGHAR	Do.
"	"	...	"	BARMINAI	Do.
"	"	...	"	CHINA' KO'T	Do.
"	"	...	"	NAIGWA'L	Do.
"	"	...	"	PAIND KHA'N KO'T	Do.
"	"	...	"	LU'NI	LU'NI.
"	"	...	"	no sections named	
"	"	...	"	KUE'I	

Tribe.	Division.	Section.	Subdivision.	Subsection.	Village.	District.
	LU'NY		...	...	LASHKAR KHA'N	Do.
	KHE'L	none named	...	...	LU'NI	Do.
	"	"	...	...	NU'R KHA'N	Do.
	"	"	...	...	ALAB	Do.
	"	"	...	...	SHAUGWA'L	Do.
	"	"	...	...	SOBA'T	Do.
	"	"	...	...	CHI'NAI	Do.
	"	"	...	...	MISRY	Do.
	"	"	...	...	SAMANDAR KHA'N	Do.
	"	"	...	...	SARA'GI'	Do.
?	SAYAD	KARBÉ'LA	...	...	KARBE'LAI	PTSHIN.
		SAYAD	...	GANGAIZAI	SHA'H DA'D	Do.
	"	"	...	BAGARZAI	SAYAD PAIYO	Do.
	"	"	...	"	SAYAD ALAB	Do.
	"	"	...	AJABZAI	AJABZAI	Do.
	"	"	...	SHA'DI'ZAI	SHA'DI'ZAI	Do.
	"	"	...	BRAMAMZAI	SAYAD LA'L	Do.
	"	"	...	"	SAYAD KHAMA'NDAI	Do.
	"	"	...	"	SAYAD DO'ST MOHAM-	Do.
	"	"	...	"	MAD	
	"	"	...	HAIDARZAI	HAIDARZAI	Do.
	"	"	...	YA'SINGZAI	SAYAD TO'TI	Do.
	"	"	...	"	SAYAD SHE'RBAT	Do.
	"	"	...	URUMZAI	SAYAD SA'LO	Do.
	"	"	...	no subsection named	SAYAD MU'LLA ALLA'H-	Do.
	"	"	...	"	DAD	
	"	"	...	"	SAYAD PAIND	Do.
	"	"	...	"	HAI'ZI'	Do.
	"	"	...	"	TURKHE'L	Do.
	"	"	...	"	SHAGHI'N	Ro'd R.
	"	"	...	"		Gorge.

IV. *Polity.*

The portion of Afghánistán along the route may be divided into that formerly subject to the Amír of Kábul, and that acknowledging no superior authority, into, in fact, the Amír's Territory and the country of Independent Tribes. The Amír's power never seems to have extended beyond the Do'f Valley to the eastwards further than YSAF KACH, or further north in that direction than Mt. KAND, *i. e.*, the inhabitants of the ZHO'B Valley and all the country south of it eastwards of the Do'f Valley have never recognised him as their ruler. The tribes then under the Amír's sway were the Durá-nis, the Tór Taríns and such Kákars as inhabited the Do'f and GwÁL Valleys, while the bulk of the Kákars, the Lúnis, the Zarkháns and the Spín Taríns have always been independent. For the purposes of this paper the country will be divided into Amír's Territory and YA'GHISTÁN or Independent Territory.

Under the Amír, Government in our sense of the term there was none, though the head of the Governmént nominally ruled through his Sirdárs or heads of tribes and sections, having, however, little real control over them. And how this system was worked has been thus described.* “The Sovereign is absolute and makes any and every change which may appear to him necessary or proper in the government and administration. He can dispose of the lives and property of his subjects and is kept within certain bounds in these respects only by the calculations which prudence dictates. Religion is the counterpoise to his authority. This gives the clergy great influence, one that he might try in vain to subject to his will and pleasure, and vainer still would be the attempt to infringe and invade the rights and privileges of the sirdárs or chiefs of tribes, who would never consent to resign a certain influence in the affairs of government. It may be said in Afghánistán that there are as many sovereigns as sirdárs, for each of them governs after his own fashion. They are jealous, turbulent and ambitious, and the sovereign can restrain and keep them in some order only by taking advantage of their rivalry and feuds and opposing one to the other. There is no unity, nothing is permanent, everything depends on the pleasure or caprice of a number of despots always at variance with each other and making their tribes espouse their personal quarrels. A constant feeling of irascibility is the result which finally leads to sanguinary civil wars and throws the country into a state of anarchy and perpetual confusion. The sirdárs are at one and the same time the strength and the curse of the monarch. Prompt to take arms and defend him when a good understanding between them exists, they are as ready to revolt against him when they find or think they have the smallest interest in doing so. In anything,

* Macgregor's Gazetteer.

however, to which they are disinclined, they would not obey even the sovereign of their choice but with reluctance; moreover they are always impatient to see him replaced by another from whom they hope to obtain greater advantages. Each subdivision of a tribe is, according to its numerical force and extent of territory, commanded by one or more sirdárs. These chiefs may be compared to the dukes and barons of the middle ages in France, the more powerful to the knights bannerets, and those having authority over only a few families to the esquires who in time of war enrol themselves and their men under the orders of the chief that inspires them with the greatest confidence and can pay them best.* The most powerful amongst them are caressed by the sovereign who attaches them to his interests much more by the concessions he makes than by the fear he inspires. Ordinarily and with a view to preserve a nominal authority over them, he remits the whole of the taxes and imposes in their stead the obligation to furnish a contingent of troops in the event of war being declared against him by his neighbours. This wretched system gives too much power to the Sirdárs. The sovereign is at their mercy, and it is the ambition of these men that gives birth to the numerous civil wars in Afghánistán; for they are constantly in revolt.”

Such being the state of civil government in the Amír's Territory, the only difference to be observed in the Independent Territory is, that the local Sirdár, or whatever other local chief happens at the time to be the most powerful, is absolutely uncontrolled even by the semblance of superior power. The above-mentioned independence of the Sirdárs and their impatience of superior control is to be observed in numerous instances even in the Kháns or rulers of villages, being of course more pronounced in YA'GHISTA'N than in the Pishin and other portions of the Amír's Territory. To give an example. In the Pishin the ruins of a village called SAYAD SA'LO or URUMZAI were passed. It had been but recently destroyed by a more powerful neighbouring village called SAYAD PAIND in a quarrel between the two Kháns. The URUMZAI'S had to fly altogether out of Afghán Territory across the Belo'ch Border to KHU'SHLA'K where they settled. They appear to have been hunted across the Border by the other village without any attempt at interference on the part of the neighbours. Again not far from this last were two villages, Old and New MA'LIKYA'R, the old village having been deserted on account of an internal dispute and a new site selected a few miles off. The same thing was to be observed at a place called WARIA'GAI in the Bo'RAI valley, where an evidently lately ruined village called Old WARIA'GAI was passed. I was informed it had become so about five years before on account of an internal squabble. Like the

* The very remarkable parallel to be observed politically between the Afgháns and the Mainotes of Greece I have elsewhere pointed out. J. U. S. I. of India, 1880.

Barons of European feudal times these village Kháns seem to exercise the right of private war on their neighbours without control or interference. Certain villages have acquired an evil name for this kind of truculence. KACH in the SHO'R valley is such a village. Nor is a fight or quarrel always a necessary reason for a change of site, any caprice or change of owners is sufficient. A case in point is the fort of HA'JÍ KHÁ'N (AMAND KHE'L) in the Pishin. And towards the Border by the HAN Pass, in the long stretch of disputed land about the passes, ruined villages are naturally to be seen in the more exposed parts of the LU'NI KHE'L, ZARKHA'N and SPÍN TARÍN country on the Afghán side and in BA'RKHO'M on the Beloch side, the result of endless border raids. The lawlessness of the GHILZAIS along the roads between Kandahár and Kábul has been noticed by former travellers, one of whom has written : * "Every man distrusts his neighbour or is at open feud with him. It is the custom of the country to throw a heap of stones over murdered travellers, and in the ravine leading from SHILGAR to ZURMAT (Ghilzai country) the frequency of these heaps is sickening. In many cases they are to be found at the closed end of the ravines showing how the poor travellers have run as far as possible and then been cut down." The same may be remarked of almost any part of the Kákar country, and in that portion about Mts. MA'ZHWÖ and SPINSKHAR where the heights are crossed between the USH and NANGALU'NA Passes, there is a long narrow valley between low hills to be crossed, and in this it is hardly any exaggeration to say that these heaps may be seen but a few yards apart. The reason appears to be that persons going from the SHO'R and BO'RÁI Valleys or the DUMAR country from the south towards the Pishin must pass this way through a country which is for some thirty miles utterly uninhabited. In the wild uninhabited border tract about the HAN, HANOKAR and TRÍKH KURAM passes they may be seen in clusters in many places telling of some fights either among the local tribes themselves or with the Belóchis.

The mutual distrust among the tribes and even sections inhabiting different districts is so great as to result in an almost absolute ignorance of each other. They appear to have a real fear of going into each other's country and invariably give one another a bad character. Thus KÁ'KARS are an abomination to TARÍNS and ACHAKZAIS and LU'NIS to KÁ'KARS, while the wretched ZARKHA'N is harried on all sides. The ÍSA' KHE'L Kákar and the inhabitants of the GWA'L valley manifested an extraordinary fear of the PA'NÍZAI Kákar of the hills to the east of them. SANDAR KHE'L Kákar could not be induced to venture into the neighbouring LUNÍ territory and I did not personally meet a man who had been towards GHAZNI by the TO'BA Plateau or along the Tal Chótiáli Route. A guide

* Macgregor's Gazetteer.

from the DO'F Balley an I'SA' KHE'L, showed the liveliest anxiety to get back again from ISPIRA RA'GHA and would not venture into the ZAKHE'L Territory and an old UTMA'N KHE'L guide told me he had never ventured beyond the territories of his section of the KÁKARS.

The structure of the houses in the more civilized parts, which in the hills consist of nothing more than rough mud and thatch, is a further proof of the general lawlessness of the population. In the GHAZGAI, BO'BAI and LU'NI Valleys, among the UTMA'N, SANDAE and LU'NI KHE'LS a house is nothing less than a fort round which, frequently within walls, is the cultivation necessary to support life, and when the crops are gathered they are stored in little round mud towers which I have shown elsewhere to contain just enough grain for one family for a year. In the DO'F Valley, however, I only saw one fort in a village called KHA'NIZAI KA'RE'Z and in the Pishin the villages were all open. Life in the Pishin among the TARÁNS and SAYADS seems to have been much more settled than elsewhere, but the ACHAKZAIS have a bad name as thieves and robbers.

Government among the Duránis differs considerably from that of the other tribes, noticeable chiefly in its regularity and order. Each section of the Duránis is governed by a sirdár and each subsection by a MALIK or MUSHIR. The principle is election qualified by hereditary claims, *i. e.*, the sirdár is elected from the chief family of the clan or section, and the malik from the chief family of the subsection. The sirdár has a deputy or naib always a near relative appointed by himself. Their occupation of the land is directly from the Amír on the condition of military service. Among themselves the Duránis do not as a rule resort to private revenge, hence internal blood-feuds do not exist among them as among other tribes. Their disputes are settled by the "JIRGA" backed up by the sirdár, by the interposition of the elders, by friends of the parties, by the priests (MULLAS), or by the civil and ecclesiastical judges (KA'ZI'S). The ACHAKZAIS, the section of the Duránis met with en route, are the wildest of those inhabiting South Afghánistán and are entirely a nomad race, hardly ever living in a house. They inhabit the TO'BA Plateau and during the summer roam over it with their flocks and spread themselves over the lower slopes of the KHO'JA AMRA'N Range about the KADANEI and Pishin Valleys during the winter, where their black tents or KIZHDAYS are to be seen everywhere. Their Sirdár is at present MÍR ASLAM KHA'N, son of MÍR ABDULLA KHA'N who built the well known fort or village of that name at the Pishin entrance of the KHO'JAK Pass.

The Kákars and Independent Paṭhábans do not apparently recognise any particular sirdár or chief, and probably any man rules who has the requisite force of character, though birth, on which an Afghán always sets such an extravagant value, is pretty sure to exercise considerable weight in

the selection of a ruler. Thus SAMANDAR KHA'N of the LU'NIS, now their leader, is the son or near relative of PAIND KHA'N their late ruler. SHI'N JEHA'N of KHASNO'B (ZHO'B valley) is a great man among the Kákars and GWARAT KHA'N among the SANDAR KHE'L.

V. *Civilization.*

As regards civilization, except as to dress, methods of cultivation and dwellings, but little could be observed in such a hurried journey as mine.

On the first point there is little to be noticed beyond what has been already written about it by the authors of the following:* “The Afgháns wear their clothes long. They consist of two large very ample robes and are either of cotton or a cloth made of camel’s hair† called BAREK: this is the dress of the people. The only difference in the garments of the rich is the material, which is silk, cloth or Kashmir. In summer they are made without lining, but in winter they are wadded with cotton or lined with fur. The under-garment is confined by a piece of muslin or long-cloth which is wound round the body. The outside one, and sometimes a third robe, is used as a cloak, and a person would be considered as wanting in politeness if on visiting a superior he did not put it on. The shirt is very full and the sleeves which reach below the hands particularly so.‡ The former is open to the sides from the neck to the waist and falls over the trousers, and these which are excessively large, open at the foot and are drawn in at the waist with a string. The head is covered by an enormous blue or white turban and the feet with slippers without quarters. The upper classes are for the most part simply dressed and consider luxury in this respect as enervating, but some young chiefs have their robes embroidered with gold thread and ornamented with gold lace. This is done in the harems by the women who excel in this kind of work, particularly in Kandahár. The Afgháns are not careful of their clothes and soil them the very first day they are put on, for they squat on the ground without taking the least thought whether the spot on which they sit is clean or dirty. They never change their garments, not even the shirt, until they are completely worn out, and as they rarely wash themselves they are constantly covered with vermin great and small.”

In the matter of dress excepting the Achakzais, the Duránis show as usual a considerable superiority over the other tribes. The following was found to be a fairly true description of their dress.§ “The Duránis about

* Macgregor’s Gazetteer.

† A thick white material like felt for the outer cloak is common about Kandahár and the Pishin, and to this is often added a “póshín” or coat of skin with the hair turned inwards.

‡ The cloaks about Kandahár and all over the South have frequently long false sleeves reaching nearly to the ground.

§ Macgregor’s Gazetteer.

towns, most of those in villages and all those of the shepherds who are in easy circumstances wear a dress nearly resembling that of Persia, which though not very convenient is remarkably decorous and with the addition of a beard gives an appearance of gravity and respectability to the lowest of the common people. The poorer Duránis, particularly among the shepherds, wear a wide skirt and mantle. The poor only change their clothes on Fridays and often only every other Friday, but they bathe once a week at least, and their prayers require them to wash their faces, beards and hands and arms many times in the course of the day. The little Kháns all over the country wear the Persian dress. Their coats are made of silk, satin, and a mixture of silk and cotton called GÁRMSUR, and sometimes of brocade, and they all wear shawl girdles and a shawl round their caps. Their cloaks also are of broadcloth often red or of silk of different colours." To the Achakzais the above remarks hardly apply except in a very general way. Their manner of dress is the same, but they seldom or never change their clothes as long as they last, and consequently go about in filthy rags often half tumbling off them. They are in dress as in everything else the most uncouth and uncivilized of the great clan to which they belong.

With regard to the Sayads, Taríns and Kákars, etc. met with en route there is little to be remarked except that they all wore the unmistakable Afghán dress. In the more civilized valleys as the Pishin, Dóf, Gwál, Ghazgai and the Bórai the dress was better and more respectable answering to the above given description of the Duráni dress.* But in the hill districts especially in the elevated region about Mt. MÁZHŪ the dress merely appeared to be a collection of dirty rags, the remains of what was originally the national costume. The PÁNÍZÁIS, MEHTARZÁIS, SARÁNGZÁIS, AMAND and SULIMÁN KHE'LS, DUMARS and ZAKHE'LS among the Kákars bear off the palm for dirt and squalor. The ISÁ, UTMÁN and SANDAR KHE'LS are much cleaner and neater in appearance and altogether better dressed. The LU'NIS and ZARKHÁNS met with wore the dirtier and more ragged class of dress, but with the exception of the SANDAR KHE'L Kákars the Pishin Sayads were the best-dressed people I recollect to have seen on the road.

The dwellings were found to differ considerably in different parts of the route. Those about the Pishin and Dóf valleys were apparently constructed on the same principles, whether Sayad, Tarín, Achakzai or Kákar. Tribe indeed does not apparently affect the construction of dwellings so much as locality.

The most noticeable construction of hut is that to be found every-

* Among the Sayads it was to be observed that the articles of dress were not homespun but of foreign manufacture, obtained probably during their many visits to Hindustán.



Fig. 1. Pathán Hut. Kandahar District.

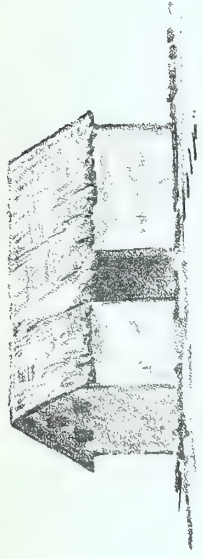


Fig. 2. Pathán Hut. Pishin Valley.



Fig. 3. An Achakzai Kizhdai or semi-permanent tent. Pishin and Kadaneï Valleys.



Fig. 4. Ásyá (watermill) with embanked stream. Pishin Valley.

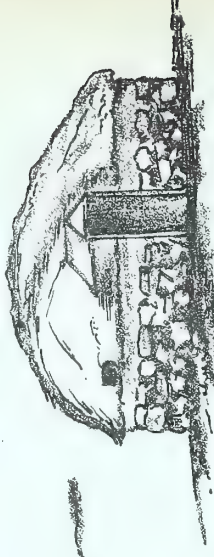


Fig. 5. Kákar Hut. Lower Gorge of the R. Ród (Ísaf Kach.)



Fig. 6. Kákar Hut. Upper Gorge (a landmark 9,000 feet) near Chimján. CLIV. Valley near Chimján from Khwárá looking east. (V. J. Lett.)



Fig. 8. Zakpél (Kákar) Hut. Shór Valley. Chimján.

where to the west of the ΚΠΟ΄Α AMRÁN Range. These are square dwellings of mud (kachchá) bricks about 20 feet by 12 feet and some 6 to 8 feet high surmounted by one or more small domes. In this method of construction wood is not required for the roof, a great consideration in a treeless country like South Afghánistan (*vide* fig. 1). But the hut of the Pishin Valley and neighbourhood has a sloped roof (fig. 2) supported on strong rafters, thatched and finally covered with mud. This roof is by far the most valuable part of the structure, and during their numerous migrations they carry away the wood-work to be set up in the new site. The usual measurements of such a hut are roughly: length 18 feet, breadth 6 feet, height of wall 6 feet and of roof 10 feet. They have no windows but usually three small holes at either end for air and smoke. A hut generally stands in a small yard surrounded by a rough stone or mud wall and sometimes there are two or three huts in the same enclosure.

As the mountainous regions between the Pishin and Shor Valleys are approached, the huts become much rougher though constructed on the same principles. They are irregular structures of mud over foundation walls of large unhewn and uncemented stones from the nearest stream or hill-side, and frequently also the back wall is the hill-side itself. The roof as before is of thatch covered with mud. There is also often a small window hole and the door frequently stands out from the roof on the principle of a dormer window (fig. 5). The general dimensions are height 10 to 12 feet, height of rough stone-work 3 feet, of mud wall 1 to 2 feet, length 10 to 12 feet.

Up in the mountains and in the upper gorge of the R. Ró'd the dwellings degenerate into a mere irregular thatch of leaves and brushwood of a pyramidal or conical form supported by a centre pole and having a door or entrance at one side. Frequently a hole is scooped out from the hill-side and thatched in, so as to form a rough kind of hut or dwelling. These conical huts measure generally: height 10 feet, diameter at base 10 feet (*vide* fig. 4).

On reaching the lower lands about O'BUSHKAI, KHWÁRA and CHIMJÁN, a hut very similar in appearance to that of the lower Ró'd Gorge is to be seen, the roof of which is irregular and of thatch covered with mud and supported on irregular rough stone walls cemented, so to speak, with mud. There is usually no gap for a window (*vide* fig. 8). The measurements are: length about 12 feet, height of wall 3 feet, total height 8 feet.

In the mountainous tract between the SHO'R and ZHO'B valleys the huts are very wretched and have the appearance of being of a temporary character. The floor is scooped out of the ground on the hill-side so as to save a back-wall, and a wall about 3 feet high is built up on three sides

surmounted by the usual mud-and-thatch roof. The interior height is about 6 feet and the length some 10 or 12 feet, breadth 6 feet.

But on reaching the GHAZGAI and BO'RAI Valleys, *i. e.*, the territories of the UTMÁN and SANDAR KHE'L Kákars, a notable difference in dwelling structure is observable. The houses, rather than huts, now to be seen are of mud, as in Belochistán, Sind and the Panjáb.* In the GHAZGAI Valley they are all fortified after the fashion of these people, having frequently a look-out tower, which is sometimes square but generally circular, attached to them. The body of the building has the sloped thatch-and-mud roof of the Pishin valley. The entrances or doors are very low, being only 3 feet or so in height; the tower has also a separate entrance of a similar construction, and round the top of it is a row of loop-holes. The usual dimensions are: height of wall 4 feet, of hut 8 feet, of tower 12 feet, base of tower 6 feet square (diameter, if round, 6 feet), length of hut 16 feet (*vide* fig. 9).

In the BO'RAI and LU'NI Valleys were the best dwellings (figs. 10, 11, 13) I saw outside Kandahár in all S. Afghánistán, and I can hardly do better regarding them than repeat what I have elsewhere said.† “They are no longer huts, but have become houses with dimensions varying considerably; fig. 10 represents one of the smaller ones. They are built entirely of mud with flat roofs from which the water is carried by projecting spouts. They are generally fortified and have towers attached and usually only one door. Fig. 11 represents one of these fortified houses. The bulk of the houses, however, in the BO'RAI Valley are much larger than those above mentioned, and may be described as fortified structures of mud, surrounded by a mud wall some 12 feet high and covering sometimes nearly an acre of ground (*vide* fig. 13). They have usually several towers attached and one door; within the outer wall are a quantity of fruit trees, and the house probably contains a whole family. Generally also there is a low 3 foot mud wall extending round the fields belonging to the house probably for their protection. Three or four such houses often constitute a village. The fortifications of an UTMÁN KHE'L village are often supplemented by a small regular square mud fort or redoubt with corner towers. Forts of a similar description are also to be observed about the SANDAR KHE'L and LU'NI Territory, where the villages are generally a straggling collection of

* In the Panjáb the walls of such a house (*kachhá makán*) are built simply of wet mud (*gónḡhá*) without foundation (*bunyád*), then smoothed over with liquid mud (*kaigal*) and finally covered with a wash of cowdung and mud (*góbri*) and often also with whitewash (*sufédi*) or a coloured lime-wash (*rang*). The roof (*chhat*) is of rafters (*khari*) covered with a light reed thatch (*sirki*), plastered over with mud or earth (*miṭṭhi*) and cowdung (*góbri*).

† J. R. G. S., 1880.

the large fortified houses above described. They have a well-built, substantial and prosperous appearance not often seen in the East. Sometimes a MALIK or petty chief will build himself a fort apparently as much for show as anything else. CHINÁ KO'T in the BO'RAI valley (fig. 14) is such a fort. The main interest in it is that it is quite new, not more than 20 years old, and so is a specimen of the modern method of KÁKAR fortification. It is on a small isolated hillock rising out of the valley, and is constructed as usual of mud on a rough stone foundation. The owner is one MALIK SANDÍ, an ALÍZAI SANDAR KHE'LS. The approach is by a causeway of very rough construction, and it is entered as usual by a single door so situated as to be easily commanded. The whole structure covers about an acre of ground".

The nomadic habits of the Duránis and especially of the Achakzai section of that tribe have been frequently noticed by former writers. Among the Kákars, too, are found several nomad sections, such as the SULTMÁN and AMAND KHE'LS of the Pishin and the bulk of the PÁNIZAIS, DUMARS, and ZAKHPELS; even the more fixed and agricultural sections of the Kákars, as the SANDAR and UTMÁN KHE'LS, and the LU'NIS have the nomadic instinct strong in them and spend all the hotter weather roaming with their flocks in the neighbouring hills. By far the greater part of the ACHAKZAIS have no fixed abode, but live in a curious kind of hut called a KIZHDAI, which has been thought peculiar to the Duránis, but as far as I could ascertain, it is common to all the nomad sections whether DURÁNI or KÁKAR. The KIZHDAI is a structure of bent willow rods or withies covered over with black felt-like blankets and sometimes with black matting (*vide* fig. 3). There are generally four or five of these willow supports in a row over which the covering is stretched. I saw one in the course of construction near ALÍZAI in the Pishin and the method of putting up the supports is that shown in fig. 15. The Kizhdais are very warm in winter and can be made, by opening out the sides, cool and pleasant in summer, and are also, from the closeness of the strands of the covering which swell with moisture, impervious to rain. They have for a nomad race the advantage of being as easily moved as an ordinary tent. In several Kizhdais of a permanent kind near villages I saw a regularly railed in space in the middle for goats and sheep. The usual dimensions are: height 4 feet, length 12 feet, opening or doorway 3 feet by 3 feet.

There are two other kinds of structure which are interesting in this connection. In the BO'RAI valley the SANDAR KHE'LS build small circular mud towers of peculiar make (*vide* fig. 12), raised on piles about 2 feet from the ground, in which they store grain containing as I have elsewhere shown* about enough for five persons for one year. BUUSA (chaff or chop-

* J. R. G. S., 1880.

ped straw for fodder) is kept in round mud-covered heaps containing about 100 to 200 maunds, as are turnips etc. in England for the winter. Grain of all sorts is also stored in sacks weighing about 100 seers, which are kept in the huts and sometimes buried in some place known only to the owner to save them from the rapacity of the numerous hangers-on of the Sirdárs or of the Amír.

Secondly, *ÁSYÁS* or watermills are noticeable objects everywhere. Their general features have been frequently before described, as they are common to Afghánistán, Persia and Turkistán, and the following from MacGregor will answer the internal description of them all: "The wheel is horizontal and the feathers are disposed obliquely so as to resemble the wheel of a smoke-jack. It is within the mill and immediately below the mill-stone, which turns on the same spindle with the wheel. The water is introduced into the mill by a trough so as to fall on the wheel. The wheel itself is not more than 4 feet in diameter."* Externally they have always the appearance of the ordinary habitations round them, whatever the prevailing construction may be. They are to be found along the line of a *KŪL* or of a natural running stream, and often, to give the water greater power, a portion of the stream will be banked up for some distance before it reaches the mill (fig. 4). The roof is usually on a level with the banks of the stream. In places, as at *ÁLÍZAI* in the Pishin, long lines of *ÁSYÁS* and embankments are to be seen along the same stream (fig. 17).

There is little to be remarked under the head of cultivation beyond a notice of such methods of irrigation, etc., as came prominently under observation, for my journey was of too hurried a nature to admit of any investigation. In irrigation considerable skill is everywhere evinced in S. Afghánistán, especially in the direction of *KŪL*s or artificial water-courses, of *KÁRÉZES* or underground water-courses, and of groins and river dams. Wells are not seemingly in use for cultivation as in the Panjáb and Persia. The *KŪL* is well-known in all the northern districts of India and there is little to be added here, except to notice the general prevalence of this style of irrigation in S. Afghánistán, where along the *TARNAK* Valley it is used to such an extent as to dry up and disperse the water of the river: a state of things also noticeable along the rivers running towards the Indus and the *KACHÍ* Plain of Belúchistán. The entire flow of many mountain streams is frequently thus utilised, and great skill is often to be observed in the preservation of the levels; and in one place in the *BO'RAI* Valley I observed a *KŪL* carried under the stony bed of the *R. TO'E KHAIZE'* by a rough but practicable syphon.

* Such watermills are common enough in the Himalayan districts, and I have in my possession a wooden bowl turned by a lathe worked by a water-wheel in a remote valley in *KŪLU'*.



Fig. 9. Utmán Khél (Kákar) Hut.
Ghazgai Valley. Ningánd.



Fig. 10. Sandar Khél (Kákar) House.
Bórai Valley. Waráagai.

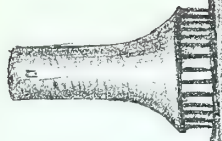


Fig. 12. Sandar Khél (Kákar) Granary.
Bórai Valley. Waráagai.



Fig. 11. Sandar Khél (Kákar) House. Bórai Valley. Waráagai.

R. C. Temple, del.

Zinotographed at the Surveyor General's Office, Calcutta.

SKETCHES FROM AFGHANISTAN.

The KÁRÉ'Z has been frequently noticed by travellers in Central Asia beginning with Marco Polo, who, according to Ramusio's version, writes about "the wearisome and desert road in KERMÁN (KIRMÁN)", that* "after those days of desert you arrive at a stream of fresh water running underground, but along which there are holes broken in here and there, perhaps undermined by the stream, at which you can get sight of it. It has an abundant supply and travellers worn with the hardships of the desert here rest and refresh themselves and their hearts." Col. Yule remarks on this (p. 116) "the underground stream was probably a subterraneous canal (called KANÁT and KÁRÉ'Z) such as is common in Persia, often conducted from a great distance. Here it may have been a relic of abandoned cultivation". Khanikoff on the road between KIRMÁN and YEZD, not far west of that which I suppose Marco to be travelling, says: "At the fifteen inhabited spots marked on the map they have water which has been brought from a great distance and at considerable cost by means of subterraneous galleries to which you descend by large and deep wells. Although the water flows at some depth its course is marked upon the surface by a line of more abundant vegetation." Elphinstone says he has heard of such subterranean conduits 36 miles in length." MacGregor describes the construction of a KÁRÉ'Z thus: "a shaft 5 or 6 feet in depth is sunk at the spot where the stream is to issue on the surface, and at regular intervals of from 20 to 50 or more paces in the direction of the hill, whence it has been previously ascertained that a supply of water will be obtained, other shafts are sunk and the bottoms of all connected together by slightly sloping tunnels. The depth of the shafts increases with their distance from the original according to the slope of the ground. Their number and the length of the KÁRÉ'Z depends on the supply of water met with, the quantity required and the distance of the habitable or cultivable spot. The position of the shafts is marked by circular heaps of earth on the surface and their orifices are usually closed, the covering being removed at intervals of a year or more for the purpose of cleaning and repairing the shafts and tunnels. Much experience is required to select a spot from which a plentiful and lasting supply will be obtained. Some KÁRÉ'ZES afford a constant supply of water for ages whilst others become exhausted before they have paid for the cost of construction." To this I may add the advantage of the KÁRÉ'Z is the prevention of the rapid evaporation the water would undergo in such a climate if freely exposed to the air. KÁRÉ'ZES are frequently very deep, 40 feet and more below the surface. Judging from one seen under construction in the Pishin, the shafts or wells are sunk as usual with pick and shovel and with crate and windlass, and the water-passage tunnelled out afterwards. One cause of the per-

* Yule's Marco Polo I, 115.

manent drying up of KÁREZES is the shifting of the subterranean water lodgment, and it is not uncommon to see parallel lines of KÁREZ wells close to each other. KÁREZ digging is a special occupation, the GHILZAIS being famous for it.

The system of irrigation by tanks or open reservoirs so successfully used in MAISTR and many parts of the Madras Presidency is only sparingly used in Afghánistán, and I only observed a few small irrigation tanks in the Pishin and KADANEI Valleys, though from the universal presence of uneven country in Afghánistán it would appear that the MAISTR system of *bunds* and tanks should succeed as a means of irrigation if regularly introduced.

The method of irrigation by means of groins and reclamation of river-beds to be observed in the high lands along the valley of the R. RO'D and in the SHO'R Valley in the neighbourhood of CHIMJÁN is very remarkable. These groins are constructed at a great cost of labour with rough stones and tree trunks and are frequently turfed over and planted with willows and small bushes. In the RO'D Gorge the main portion of the cultivable land has been obtained in this way.

There is one more point to be noticed in this connection. Elphinstone states (Kingdom of KÁbul) that it seems to be only in the very poorest parts of the country that land is allowed to lie fallow for a year. This, however, is apparently not the case in the KÁkar Country generally, especially in the BO'RAI Valley, where the large area under cultivation is only to be accounted for by a large portion of it being allowed to lie fallow every year.

Madder, which, as MacGregor observes, is common in the west of Afghánistán and sold all over India by PaṭhÁns as MAJIR or MANJIR, is to be found in the DO'F Valley in highly cultivated lands deeply furrowed and manured. The leaves are used for cattle and the roots for the dye. This cultivation is elaborate, good and costly, and the yield in the DO'F Valley is said to be worth Rs. 1000. The people there believe apparently that it is not grown elsewhere; it is, however, to be seen about TAKHT-I-PU'L near Kandahár.

Graveyards deserve mention in this place. These are to be found scattered over the land in places quite remote from population. In fact the dead are frequently carried to long distances from their place of decease in order to be buried at a particular spot. This system of carrying the dead to certain places belonging to the family is prevalent among the Panjáb Muhammadans, the Y'USUFZAIS and other such PaṭhÁns as inhabit British Territory. I saw the body of a SUBAHDÁR of the 26th Panjáb Native Infantry who had died at Quetta being carried down the Bolán Pass to be buried in the Pesháwar District, and on the Panjáb Railways

there are special rates and arrangements for the carriage of corpses. On the other hand among the Paṭhāns travellers and often the dead on a field of battle are buried where they die, and the GHILZAIS are always so buried. The reason given for conveying corpses to certain burial grounds is, that a Paṭhān should be buried by the tomb of the PĪR or Saint he followed in life, at whatever distance it may be. This accounts for graveyards on the summits of mountains, as on Mt. KHWĀJA AMRĀN in the GWĀJA Pass, and in the TRĪKH KURAM and PĀLKAI Passes miles away from habitations.* I was told that parties on the road to and from a burial place were never molested. MacGregor† states with reference to the GHILZAIS that it is the custom of the country to throw a heap of stones over a murdered traveller and that the road leading from SHILGHAR to ZURMAT the frequency of these heaps is sickening, in many cases being found at the closed ends of ravines, showing that the poor travellers have run as far as possible and then been hewed down. The same remarks would be perfectly true of the long and narrow TO'POBARGH Valley near Mt. MÁZHŪ in the highlands separating the country of the ZAKHPE'LS and PĀNĪZAIS, a place particularly favourable for such murders, and the large number of such heaps as above described, sometimes three or four together, is horrible to contemplate. This method of forming cairns is common also in the Himalayan Districts, and I have seen GURKHĀS in passing these Paṭhān cairns throw stones on them from sheer habit.

The LŪNĪS form little pillars of rough stones to mark the spots of victories over the Belúchis, and several such pillars (fig. 16) are to be found in the HAN Pass and about the Debatable Lands.

As might have been anticipated, of historical remains there are practically none. Indeed such could hardly be expected in a country which has no history to speak of, beyond petty internal squabbling, and no means of constructing buildings on any scale or of durable materials. In the Pishin there is an old ruined fort of the HĀRŪ'NS (TARĪNS) on a hill called SIRE' KHILA deserted about 60 years ago; and near SAMĀLZAI, not far from KHU'SHĪL KHĀN, a small artificial mound with some fortifications on it like those at Quetta, with which it has probably a similar origin. It is called SPĪN KHILA (White Fort) but has apparently no local history. The only distinctly historical traditions which the Kākars appear to have relate to NĀDIR SHĀH's time, *i. e.*, only a century back, and in the BO'RAI all

* The ZAKKA KHE'LS, a wild troublesome tribe about the KHAIBAR, who have a bad name, are said to have stolen a saint from the YU'SUFZAIS and murdered him to obtain the PĪR round whose grave they bury their dead. Tradition says that they are such scoundrels, that no man among them could be found whom even they could reverence after death as a saint.

† Quoted above in the section on Polity.

remains are locally referred to him. In the centre of the Valley a fort of some size built on the same principle as that at Quetta, but not so high and much more extensive, is called SHAHR-I-NÁDIR. It is now deserted and considerably ruined. The principle on which these forts were built is a very sound one in such a country, as the most desirable position from which to watch a valley is from an eminence so situated that all parts of the valley are visible at once, and at the same time that an enemy advancing from the hills must show himself. As it is very seldom that such eminences are natural they had to be constructed where necessary. This is the governing principle in the selection of the sites of Quetta and Kandahár, in fact the attempt to build Kandahár alongside one of the apparently strongly situated hills near it failed as a military measure.

In the BO'RAI Valley and along the route thence, *viâ* the HANUMBÁR, TRÍKH KURAM and HAN Passes, towards BÁRKHO'M a remarkable set of remains are found everywhere in the shape of large quantities of pieces of burnt bricks and pottery* of a manufacture and excellence not now known in these parts. These are found in all kinds of places, on the hill tops, in the valleys and passes and alongside streams. The inhabitants say they are the remains of NÁDIR SHÁH's army, but as this was an old KÁFILA route, the present one *viâ* MEKHTAR being not far distant, it is as likely that the presence of the remains is due to this as to NÁDIR SHÁH's march in this direction; it is, however, more than likely that he and his successor AHMAD SHÁH, the first DURÁNI and hero of PÁNÍPAT, or portions of their forces made more than one march along this route.

The state of civilization varies considerably with the locality, the inhabitants of the valleys being of course more civilized than their hill neighbours. As has been above observed, the more hilly the country the more scarce and rough the dwellings become, a sure indication of the general civilization of the occupants. The ZARKHÁNS and among the KÁKARS the DUMARS, ZAKHPE'LS, PÁNÍZAIS and AMAND KHE'LS bear off the palm for wildness, and their civilization is merely nominal. The UTMÁN and SANDAR KHE'LS present a substantial, though rude, form of civilization of the patriarchal type, as shown in their buildings, their husbandry, their better class of wearing apparel and the quantity of food supply, much of it foreign, which they possess, and the same is true of the LU'NI KHE'LS. The Kákars of the DO'F and GWÁL Valleys resemble their Pishin neighbours in almost everything, even to their habit of visiting foreign countries, and many an ISÁ KHE'L or SHAMOZAI Kákar is to be found, who has been in Karáchi and Bombay and even served as a sailor. In the Pishin there are many indications of a superior civilization, notably in the presence of

* Several specimens were sent to this Society by the present writer with the Geological collection he made in the districts under discussion.



Fig. 13. Sandar Khél (Kákar) House. Bórai Valley. Sharan.

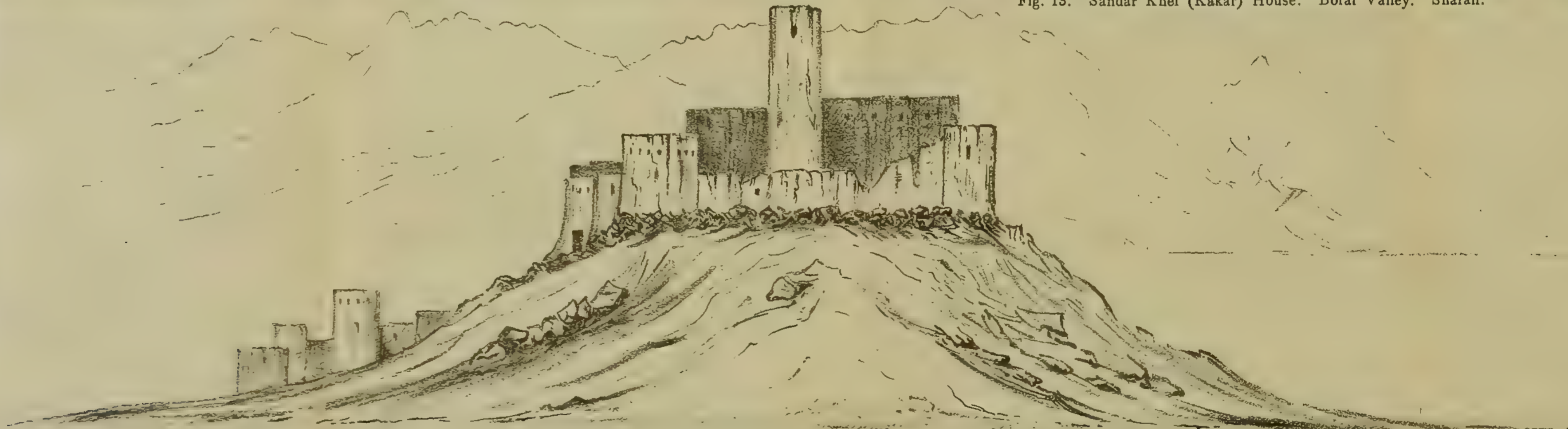


Fig. 14. Bórai Valley House. Chíná Kót, Bórai Valley. Sandar Khél Kákar Fort.

No Scale. Hillock about 50 Feet high. Gádwoár Hills in the distance.

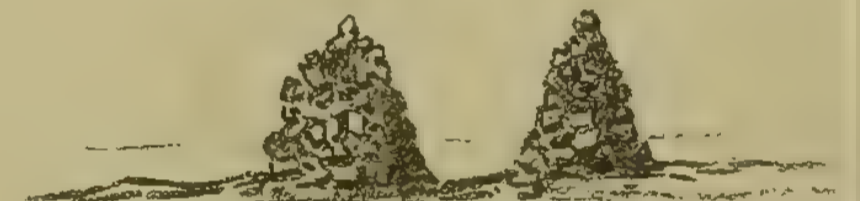


Fig. 16. Victory Pillars. Lúni Khél Han Pass

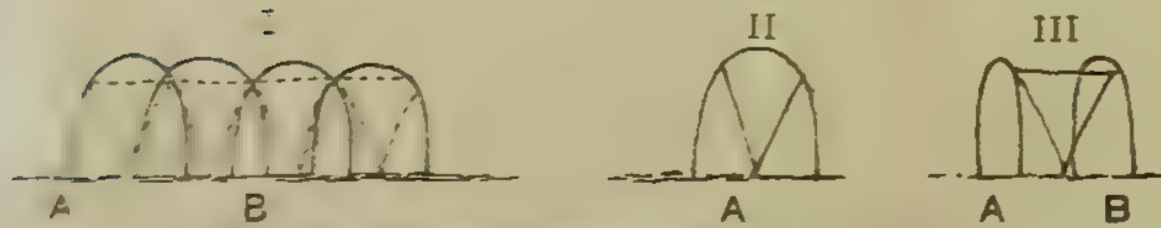


Fig. 15. Showing construction of a Kizhdai.

- I Showing method of placing the boat wathies or main props.
- II Showing method of supporting wathies.
- III Showing method of joining wathies. Side view.

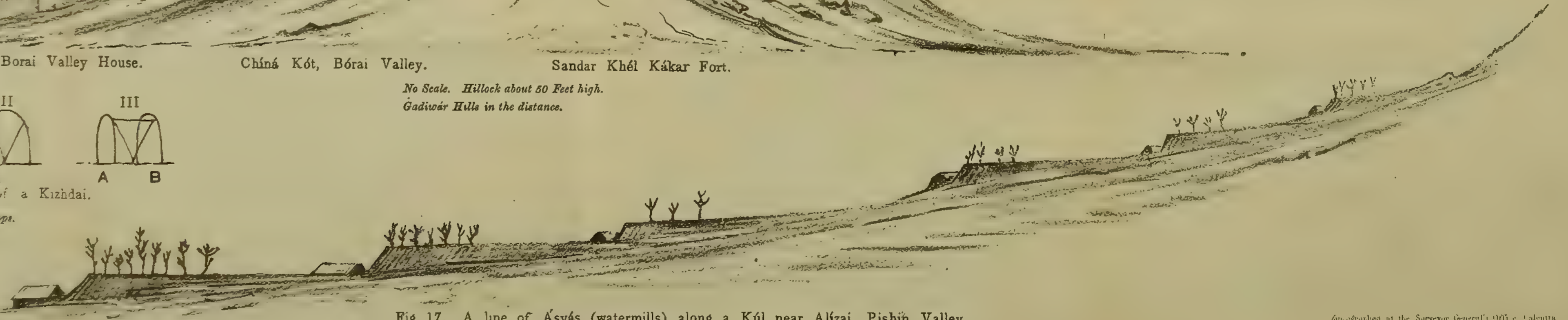


Fig. 17. A line of Ásyás (watermills) along a Kúl near Alzái, Pishin Valley.

Engraving at the Surveyor General's Office, Calcutta.

women and children in the villages passed by the army, the knowledge of Hindústání, which is there so frequent as to carry one anywhere through the valley, and the travelling habits of the people. These traits are more specially to be observed among the Pishin SAYADS, than among the TARÍNS, though many of these speak Hindústání fluently, as also can some of the DO'F and GWÁL Valley KÁKARS. Many of the so-called PÁTHÁNS who travel to all parts of India and even to Burmah selling horses are Pishin Sayads, some of whom make it a yearly practice to do so, keeping regular agents at BANGALU'R (in MAISU'R) and other horse marts. When the field telegraph was first opened at GULISTÁN KÁRE'Z in the Pishin, all private messages had to be countersigned by the Political Agent, whose tent was besieged by applications for telegrams from the Sayads and Taríns, who sent messages to all parts of India, one being addressed to Kandy in Ceylon.

VI. *Language.*

My observations under this head were the most unsatisfactory of all, as I was enabled to do little more than observe the variations in the pronunciation of place names.

The language spoken is PUSHTO* in dialects not, however, differing so much from the standard Pushto of our army as to prevent the soldiers from being readily understood. Its most prominent feature, the excessive gutturalness, seen in such words as GHWAZH, UKHMUGHDAI, ZHIZHA TANGAI, is apparently such as is commonly to be found in the language, as also are the harsh cerebral *ṭ*, *ḍ* and *ṛ*, so frequently heard all along the route.†

The next most important feature for the purposes of this paper is the interchange of consonants in place names. Those that came under observation are the following, some of which are doubtless due to local dialectic variation.‡

Changes of J.

into *d* and *z*. NGÁNDEH = NGÁNJEH: SYÁJGAI = SYÁDGAI = SÁZDAI.

into *zh* and *y*. ZHO'B = JO'B = YO'B.

into *z*. ZAI (the termination) = ZO'I = JAI = JÍ.

into *sh*. KHÚSHLÁK = KHUJLÁK.

* Or PUKHTO. KH (خ) and SH (ش) are convertible sounds in the language.

† This is especially the case in the BO'RAI Valley and in the country approaching the Belóch Border. But this might be due to the propinquity of the Belóchhi dialects in which *ṭ* and *ḍ* are very hard.

‡ All such interchanges are valuable for comparing and identifying the names given by various authors to places along the same route.

into ch. KHUNCHAGAI = KHUNJAGAI.

Changes of Z.

into d. DARGAI = ZARGAI : MANZAKAI = MUNDAKAI : SANDAR
KHE'L = SANZAR KHE'L,

into ḍ. TO'R KHAIZE' = TO'R KHAIDE'.

into zh. ZAWAR = ZHAWAR : ZADÚN = ZHADÚN.

into g. MULÁZAI = MALAGAI.

Changes of R and Ṛ.

r into r. BO'RAI = BO'RAI : WARIÁGAI = WARIÁGAI.

r and ṛ into l. MÚLTAT = MURTAT : KALA = KIRE' = KILE' :
SHNAGÁL = SHNAGHAR = SHNAGHÁL.

r into ḍ. KHWÁRA = KHWÁḌA.

r into zh. KIZHDAI = KIRḌAI.

Changes of D.

into g. ANGÁND = NGÁNG = NIGÁND : SYÁJGAI = SYÁJDAI.

Changes of G.

into k. KO'T = GO'T.

into gh. SHNAGÁL = SHNAGHÁL : GHWAND = GUND : GHUNDAMARAI
= GUNDAMARAI.

into kh. GWÁJA = KHWÁJA.

Changes of KH.

into k. KSHO'I KÁRE'Z = KHSHO'I KÁRE'Z.

into gh. IGHARG = IKHARG.

Changes of F.

into v and b. ÍSAF = ÍSAB = ISAV.

Changes of B.

into p. ALAB = ÁLIP.

Changes of S.

into sh. LASTAI = LASHTAI.

Changes of TS.

into ch. TSAMAULANG = CHAMÁLANG.

Changes of V.

into w. VATA'KRI = WATA'KARI.

Instances of the loss and addition of consonants are :

of G. PLA'NGZHARA = PLA'NZHARA.

of D and G. ANGA'ND = NIGA'N = NGA'NG.

of R. DUMAR = DUMA' : BAGHA'WA = BAGHAWAR.

of K. LASHTAI = LASHTKAI.

And instances of the transposition of syllables and consonants are :

of R. SURGHWAND = SEAGHA'ND.

of Gh. GHOBARGAI = OGHARGAI : ZAGHLÚN = GHAZLÚN.

of N. ANGA'ND = NIGA'ND = INGA'ND.

From the above examples it will be observed that the most unstable consonants are *j, z, zh, r, d, g, kh, f, b, s, ts*, and *v*, with their counterparts *sh, ch, zh, k, gh, b*, and *w*.

Regarding consonantal interchanges peculiar to the Pushto language, Raverty (Gram. Pushto, p. 3) has noticed that *kh* (خ) is changed into *sh* (ش), *g* (گ) into *zh* (ژ), *ts* and *dz* into *ch* and *j*. And of the *KHAI-BARIS* he observes that they so transpose their letters as to be almost unintelligible. In his Dict. of Pushto (xxii) he further notices the interchange of *z* into *dz*.

Of vowel sounds I noticed as peculiar an *o* pronounced in several words as the close German *ö*, thus, *UZHÖ*, *MA'ZHWÖ*. And also the common termination *ai* (written by Raverty *ay*) which is sounded with a closed mouth and sharply as one syllable, though it partakes of the nature of two; thus, *ai*. The frequent recurrence of this last gives the language an uncouth sound, and, coupled with the prevalence of guttural consonants, an unpleasant harshness to English ears.

The vowel changes are not important, the following being the most noticeable.

Changes of A and A'.

a into i. ANGÁND = INGÁND: KAZHDAI = KIZHDAI: KALA = KILE' = KIRE': TSAMAULANG = CHIMÁLANG: ALAB = ALIP.

a into u. MULÁZAI = MALAGAI: MANZAKAI = MUNDAKAI.

a and á into au. TSAMAULANG = CHIMALANG = CHIMÁLANG.

Changes of AI.

into i and o'. ZAI = ZO'I = ZÍ: LÁKAI = LÁKÍ: BO'RAI = BO'RÍ: LÚNAI = LÚNÍ: DARGAI = DARGÍ.

into a. MANGAL = MAINGAL.

Changes of U.

into o. LÚNAI = LO'NAI.

Changes of I.

into e. YSAF = E'SAF.

Changes of WA.

into au. WARÍA = AURÍA.

into u and au. GHWAND = GUND: WARÍAGAI = URIÁGAI = AURIÁGAI.

into á. SURGHWAND = SURGHÁN.

into o. BAGHÁWA = BAGHÁO.

Among local peculiarities a tendency to shorten and nasalize long vowel syllables was frequently to be noticed, thus—

AMANDÚN for AMADÚN: ADINZAI for ADIZAI: BÁNZAI for BÁZAI: AJJÍ KHÁN for HAJÍ KHÁN: HANUMBAR = ANUBAR: ANGÁND and NINGÁND =

NIGA'N: BAHGA'WA = BAGHAWAR: and numerous other instances could be adduced.

The Persian silent w Raverty (Gram. Pushto 4) observes is always sounded in Pushto; thus خراب is pronounced KHWA'B, not KHA'B, خوان; is KHWA'N, not KHA'N. My observations in Kákar-land did not quite bear him out in this; for the following I found to be synonymous pronunciations. AKHUND and AKHWAND: ZARKHA'N and ZWARKHA'N: SURKHWA'B and SURKHA'B, (where the w is a gratuitous insertion, the word being SURKH + AB, red water): SURGHWAND and SURGHAN.

Before leaving the vowels a curious insertion of Y in the following word is worthy of remark. CHO'TIA'LI is locally CHO'TA'LAI: ZAKHPE'L and ZAKHPYE'L are synonymous and so are SYA'JGAI and SA'ZGAL.

The following is a list of the various forms under which place names were found by myself and on which the foregoing observations are based.

1. ANGA'ND = NGA'NJEH, NIGA'NJEH, NIGA'N, INGAN, NINGA'N, NGA'NG, NIGA'ND, ANGAND, NGA'NDEH.*
2. MUZARAI = MZARAI.
3. AJJÍ KHA'N = HAJÍ KHA'N.
4. GWA'JA = KHWA'JA.
5. SKAN = ISKAN.
6. ZAI = JAI, JÍ, ZO'Í.†
7. ZHO'B = JO'B, YO'B.
8. YSAF KACH = YSAB KACH, E'SAB KACH, E'SAF KACH, YÚSUF KACH.‡
9. KHARZANGAI = KHABARZANGAI.
10. ALLA'HDA'D = KHA'LAKDA'D.§
11. KHÚSHLA'K = KHUJLA'K.
12. KIZHDAI = KIRDAI, KAZHDAI, KIZHDÍ.||
13. KALA = KILE', KIRE', KO'R.||
14. SURKHWA'B = SURKHA'B.
15. KHUNCHAGAI = KHUNJAGAI.
16. GO'T = KO'T,||
17. KHSHO'Í KA'RE'Z = KSHO'Í KA'RE'Z.

* JEH is for DEH, a village. These words represent the LÚR ANGÁNG and KÚZ ANGÁNG of the map (Do'F Valley).

† To show pronunciations of ai: this is a termination not a word.

‡ These names arise from the confusion between YSAV and YÚSUF (Esau and Joseph).

§ These words have the same meaning, viz. God-given: there is a similarly named village near Kandahár.

|| These are not place names.

18. ZHAWAR = ZAWAR.
19. IGHBARG = IKHBARG.
20. AMADÚN = AMANDÚN.
21. ADIZAI = ADINZAI.
22. ZADÚN = ZHADÚN.
23. MANGAL = MAINGAL.
24. BA'ZAI = BA'NZAI.
25. SURGHWAND = SURGHA'N, SURGHÁ'ND, SRAGHA'ND, SURGHAN,
SURGHAND, SRAGHAND.
26. SHNAGA'L = SHNAGHAR, SHNAGHAL, SHNAGAI, SHNA' KHORAI.
27. WARÍA KACH = AURÍA KACH.
28. WARGAI = BARGAI.
29. MULA'ZAI = MALAGAI.
30. ZAKHPE'L = ZAKHPYE'L = ZAKHWAI.
31. GHOBARGAI = OGHBARGAI.
32. DUMAR = DUMA'.
33. SYA'JGAI = SYA'DGÍ, SYA'DGAI, SA'ZAI, SYA'JDAI, SAZDAI.
34. KHWA'RA = KHWA'DA, KHWA'R.
35. ZAGHLÚN = GHAZLA'NA, GHAZLÚN.
36. DARGAI = ZARGAI, DARGÍ.
37. GHUNDAMARAI = GUNDAMARAI.
38. GHWAND = GUND.
39. PLA'NZHARA = PLA'NGZHARA.
40. SURMASTALI = SURMASTA'LI.
41. BAI'NAI = BIA'NÍ.
42. SANDAR KHE'L = SANZAR KHE'L.
43. TO'R KHAIZE' = TO'R KHAIDE'.
44. CHO'TIA'LI = CHO'TA'LAI.
45. BO'RI = BO'RAI, BO'RAI.
46. LASHTAI = LASTAI, LASHTKAI.
47. WARIA'GAI = WARIA'GAI, URIA'GAI, AURIA'GAI.
48. HANUMBA'R = ANUBA'R, ANUMBA'R, HANUBA'R.
49. MÚLTAT = MURTAT.
50. LÚNI = LO'NAI, LÚNAI.
51. LA'KAI = LA'KÍ.
52. TSAMAULANG = CHIMALANG, CHAMALANG, CHAMAULANG, CHA-
MA'LANG, CHA'MALANG.
53. ALAB = ALIP.
54. SOBA'H = SOBA'T.
55. BAGHA'WA = BAGHA'O, BAGHAWWA'R.
56. WATA'KRI = WATA'KARI.
57. ZARKHA'N = ZWABKHÁN.

58. TO'R TSAPPAR = TO'R TSUPPRÍ.*

59. PASTE' = PASTO'.

60. MANZAKAI = MUNDAKAI.

The frequent recurrence of certain names on the map leads to the supposition that many of them are merely descriptive and on examination the meanings of a great portion become apparent, the descriptive words having changed very little on becoming names of places.† And though it is always treading on dangerous ground to give derivations of place names, I think the following are worth hazarding:

1. TANGAI means a gorge or pass, so SPÍR TANGAI would be the White Gorge (SPÍR for SPÍN) and TÚR TANGAI the Black Gorge (TÚR for TO'R.)

2. GHUND is round, globular and the GHUND Peak would mean the Round Hill, and Mt. SURGHWAND the Red Round Hill. Again GHUNDA is a detached hill and GHUNDAMARAI is Adam's apple in the throat, and as applied to a village would mean the village by the round detached hill.

3. LWA'RA means hilly and as applied to a valley would signify the hilly or upland valley.

4. CHOR means a ravine or water furrow and is applied to a steep-banked stream in the Pishin.

5. SIRE' KHILA would be the Inn or Caravanserai Fort. It was the old rendezvous of the HÁRÚN TARÍNS in the Pishin. This is probably also the meaning of ZARA KHILA in the Pishin.

6. The GAZ Hills might mean the Long Hills from كَرّ a yard-measure or the Tamarisk Hills from عَرّ a tamarisk.

7. MZARAI means a particular kind of reed and is applied to a river, a valley, and some marshy springs and the hills near these last.

8. SURKHA'B is the Red River.

9. ZARGHÚN means green, verdant, fresh and is applied to a range of mountains covered with forest in the heights and to a village by a stream.

10. LÚR means Upper and KÚZ, Lower, when found in composition with place-names. LO'WE' and LO' mean Greater: KUCHNAI and KAUN, Lesser.

11. In MEHTARZAI, MEHTAR is Persian meaning "master, ruler." MEHTARZAI would mean the Ruling Clan.

12. GHWAZH means a sluice and also the ear, and is found applied to a stream and a range of the hills, the SPÍN GIWAZH, (?) the White Ear Hills. ZHWAZH means the murmuring of a brook and may be the deriva-

* A corruption of KÁLÍ CHUPPRÍ the Belóch name for the same place with the same meaning, *viz.*, Black Rock. Thus TRÍKH KURAM is called also SO'R KURAM, which has the same meaning, Salt Springs.

† I do not here refer to such purely men's names as HABÍBULLAH, KHÚSHDIL KHÁN, transferred to the villages owned by the persons of these names.

tion of the river name, whence perhaps also ZHIZHA TANGAI (?) the Rippling Pass.

13. Mt. KAND may derive its name from KAND a chasm or KANDAI broken ground.

14. Mt. PÍL from its fancied resemblance to an elephant, PÍL or FÍL.

15. SHARAN KA'RE'Z and SHARAN occurring two or three times and once as SHE'RÍN, are probably for SHÍRÍ'N, sweet.

16. SÚR or SURAI is red and is met with in several words. SURAI also means a passage and the so-called SURANA'RÍ Pass (the SURAI Pass of my maps) is for SURAI NA'RÁI, the Slender Passage. Cf. also LA'NDÁI SURAI (?) the Lower Passage. MO'MAND SARA'I (?) the Momand's Passage.

17. The word GHBARĠ, as in OGHBARĠ, IKHBARĠ, IHGBARĠ and in the plural forms GHOBARĠ and OGHBARĠ, occurs several times. It means the flat land between two hills, and upland valley: also double, two, twins. In which latter sense it is probably used when applied to hills. And hence also NARAIGHBARĠ Hills may mean the Narrow Valley Hills.

18. RO'D means merely a river: RO'DBA'R, a valley stream.

19. KSHAI means in, between, etc. and KSHO'I KAREZ might mean the Middle Káréz.

20. KHWARA is probably for KHWARA, a sandy stream-bed, as several such beds debouche into the SHOR valley at the spots so named.

21. SAGAR, SRAGHAR, SARGHAR, SURGHAR all common names mean the Red Hills (SUR + GHAR). So the SAGARBAND Pass would be the Red Hills Pass.

22. SURKAI ZANGAL is the Red Forest.

23. DARGAI, a very common name, is the plural of DARGA, a copse, a place where trees and brush-wood grow together. DARGA also means a shrine and this may account for its application to villages.

24. GURKHAI is applied to a mountain stream and its defile and may mean rattling, noisy, as GARKAI is the rolling of a carriage and GARKANDA a rolling stone from a mountain.

25. ZAWAR or ZHAWAR (ZAWAR) is a slope, declivity. LWAR ZWAR is uneven ground. ZHAWAR also means a deep or hollow place.

26. USH or UKH is the camel. The USH Pass means the Camel's Pass, and the UKHMUGHDAI Pass the Camel's Mouth Pass. (UKH + MAKH).

27. UZHIDÖ, the name of a peak, is apparently the plural of UZHID, UZHID and UKD, long, lengthy, stretched out.

28. TSA'RU Peak = ? the Look-out Peak.

29. The MO'SAI Pass may derive its name from MO'SAI, a child's marble, a round stone, or from MO'ZI', troublesome.

30. KACH is the cultivation by a stream-bed and is seen not only by itself as a name for a stream, a village and a hill, but constantly in compo-

sition, as *YSAF KACH*, Esau's Plot, *TA'ZI' KACH*, Greyhound Plot, *KO'SH KACH*, Crooked Plot, *WARIA KACH*, the Free Plot, *SUR KACH*, the Red Plot, *ZAGAN KACH* (?) the Rough Plot.

31. *SHO'R* which constantly appears as a name is probably for *SHO'RA* or *KHO'RA*, saltpetre, nitre: a common property of the soil along the route. It appears again in *SO'R KURAM*, the Salt Springs.

32. *SHNA' KHORAI* occurring as a synonym for *SHNAGHAL*, a village name, would mean a Mastic Eater.

33. *TRI'KH* is salt, bitter, and appears in *TRIKHA'DAGH*, the Salt Hillside, if *DA'GH* is for *TA'K*, or the Salt Plain, if *DA'GH* is for *DA'G*: and in *TRI'KH KURAM*, the Salt Springs.

34. *CHAPPAR* or *TSAPPAR*, a corruption of Hind. *CHHAPPAR* a thatched roof appears as a hill name in *Mt. CHAPPAR* and in *TO'R TSAPPAR*, the Black Roof, a hill in the Han Pass. Both peaks have rounded tops. It is worth mentioning here that *TSAPA* means a wave, billow.

35. *CHI'NAI* is a common village name and is the plural of *CHI'NA*, a spring, fountain.

36. *G HAR*, a hill, appears in *Mt. SPINSKHAR*, the White Hill: *SPE'RA-GHAR* Hills, the Grey Hills: *TANG GHAR*, the Narrow Hills. *ZHAR*, appearing in several hill names, is probably for *G HAR*: *ZHARPITAU* Peak, the Sunny Peak, *PLA'NZHARA* Hills, the Broad Hills; *ZHARUBAND* Peak, Hills End, is given to the last hill of a line in the *SHO'R* Valley.

37. *ISPRA RA'GHA*, the Open Meadow (*SPARAI* + *RA'GH*); the place is an open spot near *Mt. MA'ZHWÖ*. *SPARAI*, open, also turns up once or twice as *SAPURAI*.

38. *Mt. SURLO'* (?) the Red Tablet.

39. *TANG TO'R* Peak, the Narrow Black Peak.

40. *SURTAK* Peak, the Red Precipice.

41. *MALE'WA* Peak (?) The Camel Sack (*MALAV*).

42. *LA'NDAI* Peak, the Lower Peak.

43. *PLA'N* Springs, the Wide Springs.

44. *KHUNI'* Hills, the Bloody Hills.

45. *SHAKA'RE'Z* (?) The Back Karez and *JALKA'RE'Z*, the Thorn Karez; two villages near each other in the *BO'RAI* valley. *SHAKA'RE'Z* occurs twice.

46. *KUTSA* or *KUCHA* Valley means perhaps the Little Valley.

47. *TSA'HAN* Wells. *TSA'HAN* is the plural of *TSA'*, a well, pit. The word appears again as *UCHSAHA'N* Springs. (?) The Upper (ÚJ) Springs.

48. *BA'GHU TO'R* Peak (?) The Black Bogie. *BA'GÚ* is a bugbear, bogie.

49. *BA'LA DIA'KA* (?) The Upper Plain (*PA'G*).

50. *HANOKAI* is probably a diminutive of *HAN*, the two passes being near each other.

51. *TOGHAI*, a river name, is *Turki'* for a reedy plain.

In a former paper in this Journal* I remarked that a village may be called by six different names by guides, those thoroughly acquainted with the locality would recognise it by any one of them, others less well acquainted will only know it by some of them. Thus a village may be called (1) after the district or tract of land in which it is situated. TAKHT-I-PÚL is such a name, MEL MANDA is another; villages 10 miles apart are called TAKHT-I-PÚL and MEL MANDA simply because they are situated in the tracts so called. (2) It may be called after the section of the tribe which inhabits it, thus, BA'RAKZAI; (3) after the subdivision, thus, KHUNSE'ZAI or MOHAMMADZAI, (4) after its late owner if recently dead, (5) after its present owner, thus, KALA-I-NÚR-UD-DI'N KHÁ'N merely means NÚR-UD-DI'N KHÁ'N's village, and the owner's is usually the proper name of a village, (6) after its own name. To give an example; the village marked AMI'N KALA in my map of the ARGHISA'N valley was named to me as BA'RAKZAI, MUHAMMADZAI, AMI'N KHAN and LATI'F KHÁ'N. LATI'F KHÁ'N is its present owner: AMI'N KHAN was the late owner, MUHAMMADZAI is the subdivision and BA'RAKZAI the section of the tribe inhabiting it. It will be easily seen that the more general terms are known at a distance and the more specific ones only in the immediate neighbourhood of a village. Complicated as this system of nomenclature looks, it is natural enough in a country where the individual occupies such an important place in men's minds and nationality so little. It is not difficult to deal with in practice, after a slight knowledge of the country is acquired, but it accounts for the great apparent discrepancy in names and distances met with on maps and in routes. These remarks are true also of the TARI'N and KA'KAR country. Thus in the PISHIN, GANGALZAI and SHA'HDA'D are names for the same place, and so are URUMZAI and SAYAD SA'LO and also BRIJA'N KALA and AULIA KALA. Several villages are called BRAHAMZAI, *viz.*, SAYAD DO'ST MOHAMMAD, SAYAD KHAMA'NDAI, SAYAD LA'L. Three are called LÚR (Upper) KHÁ'NIZAI, *viz.*, MOHAMMAD SA'DIK, VAKÚL, and LA'L MOHAMMAD and two BAGARZAI, *viz.*, SAYAD ALAB and SAYAD PAIYO; two YA'SINGZAI, *viz.*, SAYAD SHE'RBAT and SAYAD TO'TI. The more specific are the malik's (or owner's) names. In the case of the BRAHAMZAI villages, that of DO'ST MOHAMMAD may be called BRAHAMZAI proper, and the same is to be observed of the three KA'KOZAI villages in the same neighbourhood, one is called KA'KOZAI and the other two also MADAT and ÁTA' MOHAMMAD. On entering the DO'F valley the two villages known in the Pishin by several variations of the word ANGA'NG or NINGA'ND are found to be locally LÚR and KÚZ ANGA'NG, Upper and Lower ANGA'NG. Names, however, are more specific in the DO'F, and villages of the same name are distinguished by the tribal name in addition, thus TLARAI (Í'SÁ KHE'L) and

* Rough notes on the Distribution of the Afghán Tribes about Kandahár. Vol. XLVIII, pt. I, 1879.

TLARAI (MEHTARZAI). In the BO'RAI valley, however, WAZIA'GAI and KHANKAI seem to be general names for groups of villages and we have two MÚRS and two WAHA'RS. In the wilder parts names become more general and merely descriptive, everything in the neighbourhood, valley, river, village and hills, all being known by the same name. Such are, O'BUSHTKAI, KHWA'RA, CHIMJA'N, KACH, BAI'NAI in the SHO'R valley, and in still wilder regions NANGALÚNA, TO'POBARGH, TRI'KH KÚRAM, TSAMAULANG and BA'LA DHA'KA. Towards the Belóch Border double names, the Pathán and the Belóch are met with, as TO'R TSAPPAR and KA'LI' CHUPPRI, both of the same meaning, the Black Hill: and BA'HAN KUND (Pathán) = BANI'WA'LA' KACH (Belóch).

Some names are corruptions and abbreviations; such as SAYAD SA'LO and SA'YAD ÁTU probably, and perhaps SKAN and ISKAN for Alexander (ISKANDAR): AJJI' for HA'JI': SAMA'LZAI for ISMA'ILZA'I: BRAHAMZAI for IBRA'HIMZAI: ÁLIP and ALAB for HALAB (ALEPPO): and perhaps SOPA'NZAI for ISFAHA'NZAI.

In places there seems to be a tendency to call villages after the names of celebrated places, thus we have DI'LAI, LA'HÓ'R and MÚLTAT in the BO'RAI valley.

Before leaving this point I would remark that across the Belóch Border in BA'RKHO'M (or BA'RKHA'N) a similar if not a greater confusion of nomenclature exists. Thus the place called LUGA'RI' BA'RKHA'N is also called BANGALA': HASNI' KO'T = TA'NKHI SHAHR: CHA'HE'N = BA'BUL KHA'N KA KO'T or SHAHR: NA'NDHA' = SHE'KH KO'T while all the NA'HAR villages are sometimes grouped as NA'HAR KO'T, and finally the valley itself is variously called BA'RKHO'M, BA'RKHA'N, LUGA'RI BARKHÁN, LÚNDI'AN and KAHÓ.

Having now explained as far as possible the reasons why the nomenclature of travellers* along the same route in Afghanistan should differ so greatly, and in order to clear the way for future students of this particular route, I close this paper by a comparison and identification of names found in the journals of other travellers with those to be found in my maps. Included among these are the nomenclature in Capt Holdich's plane-table sketch-map of the Route and in the Quarter Master General's Departmental sketch-map, and also the names given in Major Waterhouse's paper in this Journal.†

* Capt. Heaviside remarks on the difficulty of obtaining Afghán names, in Major Waterhouse's report, pp. 53. J. A. S. B. Vol. XVIII, pt. II, 1879.

† The works referred to in the comparison are Notes on the Survey Operations in Afghanistan in connection with the Campaign of 1878-9 by Major Waterhouse, J. A. S. B. 1879. Mackenzie's Routes in Asia, Sec. II, Afghanistan. Macgregor's Gazetteer, Afghanistan, Leech's Route: Dera Gházi Khán to Kandahár. Lumsden's Mission to Kandahár. A more detailed identification of the names along the route will be found in the appendix to my paper in the J. R. G. S. above referred to.

I.—Han Pass and Neighbourhood.

Temple.	Macgregor.	Sandeman.	Holdich.	Q. M. G.	Waterhouse.
MA'R PASS	MA'R	...	MA'R	MA'R	...
ISHA'NI	ISHA'NI	...	...	...	...
DA'KA (BA'RKHA'N)	DAKKU KO'T	...	DAKKU KHA'N	DAKKA	...
TO'R TSAPPAR	KA'LA CHAPRI' }	...	...	...	...
KA'LI' CHUPPRI' }	KA'LA CHAPE }	...	...	...	...
HANOKAI PASS	HANKI' SAR	...	HANNOKAI	HANNAKAI	HANUKAI.
KUTSA Valley	KUCHA	...	...	...	...
TRI'KH KURAM	SO'R KURAM	...	TREKH KURAM	TREKH KURAM	TRIKH KUBAM.
PAIND KHA'N KO'T	PAINDEH KHA'N KO'T	}	}	}	}
	PAINDEH KHA'N LUNI				
	PAINDEH KHAN SHAHR				
	PAINDEH KHA'N KO'T				
	LUNI				
	PAINDEH SHAHR				
BA'LA DHA'KA	BA'LA DA'KA	BA'LA DHA'KA	BA'LA DA'KA	BA'LA DA'KA	BA'LA DA'KA.
BA'LA DHA'KI' }					
CHO'R TARAP	CHO'R TRAP	...	...	CHO'R KI' TAP	...
JA'NDHRA'N Hills	JA'NDRA'N	...	JA'NDRA'N	JA'NDRA'N	...
DHAULA Hills	DHA'OLA	...	DHOWLA	DHOWLAH	...
R. KA'HAN	R. KA'HA	...	...	...	...
TSAMAULANG	CHUMA'LANG	...	CHAMA'LANG	CHAMA'LANG	CHAMA'LANG.
R. LA'KI	R. LA'KI LAHAR	...	...	...	...
BA'RKHO'M		...	...	...	...
BA'RKHA'N }	BA'RKHA'N	BA'EKHA'N	BA'EKHA'N	BA'EKHA'N	BA'EKHA'N.

Temple.	Macgregor.	Sandeman.	Holdich.	Q. M. G.	Waterhouse.
MITHÍ KHÚÍN	MITHA KOH	...	HAN KÚA	HAN KÚA	...
BĀ'HAN KUND	BĀ'ŢĀNWA'LA' KACH	...	...	BĀ'HANWA'LA'KA'CHE	...
BARBÚZ HILLS	BARBO'Ŷ	...	...	...	...
	BARBO'Z	...	...	...	...
BAGHA'O	BIRBO'Z	...	...	...	...
	BAGHA'O	...	...	...	...
SRAGHAR (LÚNI Valley)	? SHINGHAR	...	...	...	...
	? SANGHAI	...	...	...	...

II.—*Tal, Chotiali, and Neighbourhood.*

Temple.	Macgregor.	Sandeman.	Holdich.	Q. M. G.	Waterhouse.
CHO'TIA'LI	CHO'TIA'LI	CHO'TIA'LI	CHO'TIA'LI	CHO'TIA'LI	CHO'TIA'LI.
KO'LU	KO'LU	KO'LU	KO'LU	KO'LU	...
TAL	TĀL	TĀL	TĀL	TĀL	TĀL.
RA'HA	RA'Ĥ	...	RA'HA	REHI	REHL.
	RA'HI	...	...	...	...
BAGHA'WA	BAGHA'O	...	BAGHA'O	BAGHA'O	BAGHA'O.
SMALAN	SMALAN	...	SMALAN	SMALAN	SMALAN.
SHINLE'Z	...	SHINJA'ZAI	SHINLAZE	SINGLAZI	...
SINZA'VAI	...	SHINJA'VI	SINGVA'VI	SANJA'WI	SAGA'WE.

III.—Borai Valley and Neighbourhood.

Temple.	Macgregor.	Holdich.	Leach.	Q. M. G.	Waterhouse.
Bo'rai Valley } Bo'ri } R. HAHUMBA'B } HANUBA'B } ME'KITAE }	Bo'ra } Bo'ri } ANABA'B } ME'KITAE }	BHO'RI } ANUMBA'B } ... }	Bo'ri } ... }	Bo'ri } ANAMBA'B } ... }	Bo'ri } ANAMBA'B } ... }
NINGA'ND { BARNINAI { ME'ND PASS { NAIGWA'L { R. LO'RALAI { SHABOZAI }	NINGA'NDH } INGA'D } BARNAMAI } ? MENA } ? GWA'L } LOORALAI } SHABOZAI }	NINGA'N } BARNEMAI } ... } ... } ... } ... }	... } ... } ... } ... } ... } ... }	NINGA'N } BA'MEMAI } ... } ... } ... } ... }	NINGA'N } ... } ... } ... } ... }

IV.—Shor Valley to Pishin Valley.

Temple.	Macgregor.	Sandeman.	Leach.	Lumsden.	Holdich.	Q. M. G.	Waterhouse.
DARGAI } (SIO'F Valley) } CHINA'LI } CHINJA'N } MT. CHAPAR } ZAGAN KACH } R. SURKHA'B } (DO'F Valley) }	DARGAI } DARGI } ? CHENA'TI } ... } CHAPR } CHAPRI }	... } ... } ... } ... } ... } ... } ... }	... } ... } ... } ... } ... } ? SAZAN } SURKHA'B Ford }	... } DARGA'E } ... } CHINJA'N } ... } ... } ... }	DARGAI } ... } CHINA'LI } CHINJA'N } ... } ... } SURKHA'B }	DARGAI } CHINA'LI } CHINJA'N } ... } ... } ... } SURKHA'B }	... } ... } CHINJA'N } CHINJA'N } ... } ... } SURKHA'B }

Temple.	Macgregor.	Sandeman.	Holdich.	Q. M. G.	Waterhouse.
KACH	? KATGAH	...	...	KATS	...
DUMAR	DUMAD	...	...	DUMAR	...
SPE'ZHANDAI	...	SPINZANDAI	...	SPE'ZANDAI	...
ISAF KACH	{ YU'SAF KACH } ISAB KACH	...	...	YU'SUF KACH YU'SAF KACH	EUSAF KATCH.
NINGA'ND	...	NAGA'ND	...	ANGA'ND	NINGA'ND
ANGA'NG	...	...	...	...	...
KAKAR	KAKAR	KAKUR	...	KAKUR	KAKAR.

V.—Pishin Valley and Neighbourhood.

Temple.	Macgregor.	Sandeman.	Holdich.	Leech.	Lumsden.	Q. M. G.	Waterhouse.
AMAND KUE'L	SANATYA	...	...	...	SIMANTHA	...	...
SHAHUDA'D	...	...	...	...	SHAHUDA'D	...	...
KALA-I-ABDULLA- KHA'N	...	...	...	...	KILA ABDULLA	...	{ KILA ABDUL- LA KHA'N
PISHIN	PE'SHIN	PE'SHIN	PE'SHIN	PE'SHIN	PE'SHIN	...	KILA ABDUL- LA.
KHO'JAK	KHO'JAK	KHO'JAK	KHO'JAK	KHO'JAK	...	...	PISHIN.
BARSHO'R	BARSHO'RA	...	BARSHO'R	BARSHO'R	...	...	KHO'JAK.
SAYAD PAIND	PAIN KAJA	...	...	...	...	...	...
		SAIPA'N	SAIPA'N	SAIPA'N	SAIPA'N	SAIPA'N	...

A comparison of the names to be found on the three latest maps of this route, namely, those of my own, Capt. Holdich, and the Quarter-Master General's Department, will complete my observations.

From the Pishin eastwards.

Temple.	Holdich.	Quarter-Master General.
KADANEI Valley	KADANAI	KADANEI.
KHO'JA AMRA'N Hills	KHO'JA AMRA'N	KHO'JEH AMRA'N.
KIWA'JA AMRAN Peak	KWA'JA AMRAN	...
KALA ABDULLAH KHA'N	KILLA ABDULA	KILA ABDULA KHA'N.
GWA'JA Pass	GWA'JA	GWAJA.
TANGAI	TANGI	...
KHO'JAK Pass	KHO'JAK	KO'JAK.
ARAMBI	ARUMBI	ARUMBI.
RAHAMDIL KHA'N	RA'MDIL KHA'N	...
BADWA'N	BUDWA'N	BADWA'N.
TURKHE'L	TURKHE'L	TURKHAIL.
BRIJA'N KALA	MAISAI & PAIZI	...
SAYAD SALO } URUMZAI }	URAMZAI	...
SHA'HDA'D } GANGALZAI }	GANGALZAI	...
AJABZAI	AJABZAI	AJABZAI.
SAYAMZAI	SE'MZAI	SE'MZAI.
ALIZAI	ALAZAI	ALI'ZAI.
R. TO'GHAI	TO'GHAI	...
R. MUZARAI	MUZARAI	...
SOPA'NZAI	ZE'RI'	...
BRHAMZAI	{ BRAHAMZAI } { BRAINZAI }	...
MA'LIKAI	MA'LIZAI	...
BAGARZAI	BAGGARZAI	BAGARZAI.
SAMA'LZAI	SMA'LZAI	SMA'LZAI.
SAYAD PAIN	SATPA'N & SAIPAIN	SAIPA'N & PAIN KALA.
NOA' BA'ZA'R	...	NOA' BA'ZA'R.
MANZAKAI	MANZAKAI	MANZAKAI.
KHA'NZAI	KHA'NZAI	KHA'NZAI.
SHE'KHA'LZAI	SHEIKHA'RI	SHEIKHAHA'RI.
KHU'SHDIL KHA'N	KUSHDIL	KHUSHDIL.
R. BARSO'	BARSO	BARSO'.
MA'LIKYA'R	MA'LIKYA'R	MA'LIKYA'R.

Temple.	Holdich.	Quarter-Master General.
KAMA'LZAI	KAMA'LZAI	KAMA'LZAI.
NU'RZAI	NA'RIA'N	NA'RIA'N.
YA'SINGZAI	ASIMZAI	ASIMZAI.
TARI'N	TURI'N	TURI'N.
SURAI Pass	SURINA'RI	SURUNA'RI.
ANGA'NG	ANGA'ND	NINGA'ND.
R. SURKHA'B	SURKHA'B	SURKHA'B.
MOHAMMAD SHARFI	SARIA'DA KA'RE'Z	SAREA'DA KA'RE'Z.
MT. KAND	KUND	KAND.
MEHTARZAI	ME'TRAZAI	ME'TRAZAI.
TLARAI	TALARAI	LARAI.
MURGHAI	MURGHA'	MURGHA'.
SHIRAN	SHIRAN	...
NARI'N	...	NARI'N.
BALUZAI KA'RE'Z	BALUZAI	BULUZAI.
SA'GHAI	SARGAI	SARGAI.
SAMA'WAN	ZEMIRSTA'N	ZEMIRSTA'N.
KHA'NIZAI KA'RE'Z	KHA'NZAI	KHA'NZAI.
SHAKAR	SAKKAR	SAKKAR.
ZARGHU'N KA'RE'Z	ZERGU'N KA'RE'Z	...
K'SHO'I KARE'Z	KUSO'I	KUSO'I.
R. RO'D	TO'GAI	TO'GAI.
GWA'L	GWA'L	GWA'L.
PISHIN	PISHIN	PE'SHI'N.
MT. TAKATU'	TAKATU'	TA'TUCKA.
WOCHAKHLA	TURA KALA	...
UKHMUGHDAI Pass	OKHMUKHZAI	UCHMUCHZAI.
R. ZADU'N	...	ZERDU'N.
AMADU'N	AMADU'N	AMADU'N.
MT. ZARGHU'N	ZERGHU'N	ZERGHU'N.
KA'KAR	KA'KUR.	KA'KUR.
YSAF KACH	YUSUF KACH	YUSAF KACH.
USH PASS	USHTA'RA	USHTA'RAH.
MT. MAZHWO	MASHKWAR	MASHKWAR.
SPE'ZHANDAI	SPE'ZANDAI	SPE'ZANDAI.
ISPIRA RAGHA	{ SPIRARAGHA SPIRARGH }	SPIBARA'GHAIH.
MT. SPINSKHAR	...	SPINSKHAR.
DUMAR	DUMAR	...
MT. SURGHWAND	SURKAND	ZERGU'N.
ZHO'B Valley	ZHO'B	ZHO'B.

Temple.	Holdich.	Quarter-Master General.
NANGALU'NA Pass	} MO'MANDGAI	MAMANAGI.
MO'MAND SARA'I		
MO'MAND		
O'BUSHTKAI	O'BOSKOI	O'BOSKOI.
CHIMJA'N	CHIMJA'N	CHINJA'N.
PA'LKAI Pass	PA'LKI'	PA'LKI'.
WARGHAS	WERGUS	...
HINDU BA'GH	HINDU BA'GH	HINDOO BA'GH.
GURMAI	GURMI'	GURMI'.
MT. MATKHILAR	MASHKHILAR	MASHKILAR.
MT. SYA'JGAI	SIA'SGAI	SIA'SGAI.
DARGAI	DARGAI	DARGAI.
CHINA'LI	CHINA'LI	CHINA'LI.
SUNGALU'N	SHUNDLU'N	SHU'N LU'N.
KA'SAI Hill	MANA'RA	MANA'RA'.
KACH	KATS	KATS.
BAIA'NAI	BIA'NI	BIA'NI.
SARKAI ZANGAL	SKAIJANGAL	SKAIJANGAL.
NINGA'ND	NINGA'N	NINGA'N.
GHOBARGAI Hill	GOBARGI'	GOBARGI'.
SMALAN	SMALAN	SMALAN.
SINZAWAI	SINGA'VI	SANJA'VI.
SHINLE'Z	SINGLAZE	SINGLAZI.
BAGHA'WA	BAGHA'O	BAGHA'O.
JALKA'RE'Z	KA'RE'Z	KA'RE'Z.
SHAKA'RE'Z	SHAHKA'RE'Z	SHAHKA'RE'Z.
TO'R KHAIZE' Hills	{ DURGAJNI DARMANGARIH }	DURGUNNY.
LASHTAI	LASHTAI	LUSHTAI.
WARIA'GAI	URIASGAI	URIAGAI.
ZANGIWA'L	ZANGIWA'L	ZANGIWA'L.
KHANKAI	{ KONKAI CHAPLAI }	{ KONKAI. CHAPLAI. }
RO'DLI'N	KUDISAI	...
NAVGIYYA'LA	MALAIYAM	MALAIAN.
LA'HO'R	LA'HOR	LAIHORE.
DI'LAI	DELHI	DELHI.
MU'LTAT	MUDDUK	MUDDUH.
DARGAI	DARGAI	DARGAI.
SHABOZAI	SHABOZAI	SHABOZAI.
SHARAN	SHO'RA'N	SHORA'N.

Temple.	Holdich.	Quarter-Master General.
BARMINAI	BARANMAI	BAMEMAI.
	BA'MEMAI	
DA'LO'R	DALU'R	DALUR.
SAGHARAI	SAGRE'	SAGRE'.
CHINA' KO'T	CHINNA	CHINNA.
KACHAI	KATSAI	KATSAL.
KANA'	KHANA	KHANA.
KACH	KATS	KHAS.
SHARAN	...	SHORAN.
SHI'BA'N	SHAMURLAK	SHAMARLAK.
KAUN WAHA'R	AWAHA'R	AWA'HAR.
KURU	KHRU	KHURU.
HANUMBA'R	ANUMBA'R	ANAMBAR.
GADIWA'R	GADBA'R	GADBAR.
SARGHAR Peak	TATRI	TATARI.
LU'NI	LU'NI	LU'NI.
SHAUGWA'L	SHANGOLAI	SHAHGOLAI.
TRIKH KURAM	TREKH KURAM	TREKH KURRAM.
RAHA	RAHA	REHL.
TAL	TULL	TAL.
CHO'TIA'LI	CHO'TIA'LI	CHO'TIA'LI.
KO'LU	KO'LU	KO'LU.
BRHAMZAI KHELA'T	PA'RAMZAI	BA'RAMZAL.
MA'R Pass	MA'R	MA'R.
TSAMAULANG	CHAMA'LANG	CHAMA'LANG.
HANOKAI Pass	HANNOKAI	HANNAKAI.
BA'LA DHA'KA	BA'LADA'KA	BA'LLADA'KA.
MITTHI' KHU'N	HANKU'A	HANKU'A.
HAN Pass	HAN	HAN.
JA'NDHRA'N Hills	JA'NDRA'N	JA'NDRA'N.
CHO'R TARAP	...	CHO'R KI' TAP.
BA'HAN KUND	...	BA'HANWA'LA' KACH.
CHAPAR Hills	CHAPAR	CHAPAR.